
THE

Lord Bishop of *HEREFORD's*

SERMON

BEFORE THE

Right Honourable House of LORDS,

January 30th, 1752.

Charles Beauclerc (natural son of R Charles II
by m^{rs} Eleanor Gwynne) born 1670, created Duke of
St Alban's 1683, died in 1726, leaving eight sons: of whom
The seventh, Lord Sames, born ~~1700~~ in 1709, con-
-secrated Bp of Hereford 1746, died October 19. 1787.

Die Veneris 31^o Januarii, 1752.

ORdered by the Lords Spiritual and
Temporal in Parliament assembled,
That the Thanks of this House be, and are
hereby given to the Lord Bishop of *Hereford*,
for the Sermon by him preached before this
House yesterday in the Abby-Church, *West-*
minster; and he is hereby desired to cause
the same to be printed and published.

ASHLEY COWPER,
Cler. Parliamentor.

January 30th 1752

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A
S E R M O N

Preached before the
RIGHT HONOURABLE THE
Lords Spiritual and Temporal
In Parliament assembled,
IN THE
Abby-Church, *Westminster*,
On THURSDAY, *January 30th*, 1752.

Being the Anniversary of the MARTYRDOM of King
CHARLES I.

Lord *Beauchere,* BY *K*
JAMES, Lord Bishop of HEREFORD.
Great grandson of K Charles I

L O N D O N :
Printed for THOMAS PAYNE, next the *Mews-Gate*, *Castle-street*,
near *St Martin's Church*. M.DCC.LII.

It is a singular circumstance, but it is as true as it is singular, that the late Bishop of Hereford never preached one sermon in his diocese during his long episcopal government over it. Nay, his Lordship preached but one sermon during the lengthened period of his episcopacy, and that was on a very awkward occasion—the martyrdom of his Great Grandfather, Charles I.

It is not strictly true, that the late venerable Bishop of Hereford never preached but one sermon after his consecration, although it is very true that no Bishop ever preached so few; but preaching was not within his compass, for in his early days his voice was so feeble, that his congregation at Windsor, where he was a Canon, could not hear him so as to profit in the least; and it is certain that he never preached before the Society for Propagating the Gospel, which every Bishop in his turn is expected to do.—Retirement was his ambition, and he collected a very large library, to what purpose cannot be known, as he never published any thing except his Martyrdom Sermon.

L O N D O N :

Printed for THOMAS PAYNE, next the New-Gate, Colchester, near St. Andrew's Church. MDCCLXXII.

committed by Jephthah, then the Lord said unto
Moses, This is for a Memorial in a Book, and

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

I SAMUEL XV. 23. former Part.

*Rebellion is as the Sin of Witchcraft,
and Stubbornness is as Iniquity and
Idolatry.*

THE Words now recited are part of that solemn and severe Reflection made by the Prophet *Samuel*, on account of the unhappy Conduct of King *Saul*. This Prince had an express Commission from God to go and destroy *the Sinners, the Amalekites*; a Nation, that had for many Years been under a divine Sentence of utter Extirpation. For we read in *Exodus*, that when the Children of *Israel* were newly come out of *Egypt*, the *Amalekites* laid in wait for them by the Way; and without any Reason or Provocation attacked them in a base and hostile manner: and when they were discomfited

Exodus
xvii. 14.

Numbers
xxiv. 20.

Deut. xxv.
17, 18, 19.

1 Sam.
xv. 3.

comfited by Joshua, then the Lord said unto Moses, *Write this for a Memorial in a Book, and rehearse it in the Ears of Joshua: for I will utterly put out the Remembrance of Amalek from under Heaven.* The same Purpose of God we find afterwards repeated in the Prophecy of Balaam. And when he looked on Amalek, he took up his Parable and said, — *Amalek was the first of the Nations, but his latter End shall be, that he perish for ever.* And this we find again confirmed in Deuteronomy, with some Reasons expressed for the Severity of the divine Judgements, *Remember what Amalek did unto thee by the Way, when ye were come forth out of Egypt: how he met thee by the Way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine Enemies round about, in the Land which the Lord thy God giveth thee for an Inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under Heaven; thou shalt not forget it.* This dreadful Instance of God's avenging Judgements, thus repeatedly denounced, against a devoted Nation, was not actually inflicted till the Reign of King Saul; whom God was pleased to make choice of for the Instrument of his Justice, and charged him with particular Instructions in the Execution of it, — *Now go and smite Amalek, and utterly destroy*

destroy all that they have, and spare them not; but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and As. One would think nothing less than a perfect and entire Obedience would have been paid to a divine Command, so peremptory and clear: whereas this History acquaints us, that *Saul and the People* 1 Sam. xv. 8, 9. *spared Agag the King of the Amalekites, and took him alive, and the best of the Sheep and of the Oxen, and of the Fatlings and Lambs, and all that was good, and did not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly.* And when Saul was reproved by Samuel for so partial a Performance of his Duty, the King first endeavours to excuse himself by laying the Blame upon his People; and then has recourse to a religious Pretence, that of *Sacrificing to the Lord in Gilgal.* Upon which follows that very severe, though just Expostulation of the Prophet, *Hath the Lord as great delight in Burnt-Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold, to obey is better than Sacrifice, and to hearken than the Fat of Rams.* For Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry, or, as the Iniquity of Idolatry.

So wilful a Disobedience to the express Commands of GOD (as we are now considering) is a
manifest

manifest Denial or Renunciation of his Authority; and as such must incur the Guilt and Imputation of Rebellion: nor can such an Apostacy from the living God be more aptly exemplified than in the Folly and Practice of those Persons, who apply for Counsel or Protection, to Auguries, Divinations and Enchantments, implied in the Word *Witchcraft*. This *Rebellion* is therefore as the *Sin of Witchcraft*. The latter Part of the Text is much of the same Import, only confirming and illustrating the former: *Stubbornness is as Iniquity and Idolatry*. Whoever follows the Bent of his own perverse Inclinations, in opposition to the positive Precepts of God, does he not in fact set up Idols in his own Heart to worship them? Is he not daily offering Incense to his own swollen Humours and vain Devices? and does not this amount to the Iniquity of formal Idolatry? Moreover, we find that Idolatry, Divinations, and the like, were some of those heinous Offences, for which the *Amalekites* were doomed to such exemplary Punishment. And was not this Punishment inflicted by One, who, in the very Execution of it, became guilty of similar Crimes? How interesting therefore, how deeply affecting to the disobedient King, was this seasonable and apposite Reflection of the Prophet,—*Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry!*

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THIS assertion of the *Text*, though peculiar to the Case of *Saul*, and immediately relative to his Disobedience to GOD himself, may yet be considered in a more extensive View, and will afford us a Lesson of general Instruction. For from hence we may learn, that *Rebellion* of any kind must be sinful in itself, and fatal in its Consequences, whether it be against the *Law of* Ezras viii. 26. *God*, or the *Law of the King*.

THIS Proposition I shall endeavour to illustrate by a few Observations, which will naturally lead us to reflect on the sad Occasion of the present *Solemnity*, with proper Uses to be made of this *Anniversary Humiliation*.

I. AND first, It is very obvious to observe on this Subject, that *Rebellion* was the original Cause of all Sin and Misery. On this account it was that the *Angels*, those most perfect and glorious of all created Beings, forfeited their Innocence and their Happiness. By this *they kept not* Jude 6. *their first Estate, but left their own Habitation, and are reserved in everlasting Chains under Darkness, unto the Judgement of the great Day.* Our first *Parents* in like manner, seduced by these rebellious Spirits, gave an early Instance of their Disobedience to their Maker; and entailed thereby on themselves and Posterity both the Guilt and Punishment of so heinous an Offence. From

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this bitter Fountain are derived all Evils, *physical* and *moral*, that have ever infested Mankind. We may farther remark, that this Principle of Disobedience seems natural to Man; it shews itself even in Infancy, before the Judgement can be formed, or the Affections biaſſed: and in maturer Age, *Nititur in Vetitum*, has been ever found and acknowledged as a prevailing Paſſion. So evident are the Symptoms of that *original* Transgreſſion and Curſe attending it in all the Descendants of *Adam*, as to afford no ſmall Light and Confirmation to the Scripture History of the *Fall*.

II. WE may obſerve that this corrupt Principle, always *working in the Children of Diſobedience*, is naturally productive of the greateſt Miſchiefs. It ſubverts and deſtroys the very *Being* of Civil Society; which is founded upon, and can ſubſiſt on no other *Baſis*, than that of Submiſſion and Obedience. At the firſt View it appears abſurd to ſuppoſe a Society, and at the ſame time to ſuppoſe no Subordination of the Members of that Society, or no Obligation to the Rules and Governors of it. An Oppoſition therefore to public Authority, or in other Words, *Rebellion*, has a neceſſary Tendency to the Diſſolution of Society; and deprives Men of all thoſe Benefits and Bleſſings, for the Security of which Societies were framed and Governments eſtabliſhed. Any
violent

violent Interruption of a regular Administration, is so many Advances towards a State of *Anarchy*; and a State of *Anarchy*, we know, is unavoidably a State of Confusion. For in this Case, all proper Methods for redress of Injuries are utterly abolished; all the Fences of Distinction, Property, Liberty, and of Life itself, are thrown down; every Man becomes a Prey to his Neighbour; the Victors and the Vanquished suffer equally by turns. To such a State as this, we may presume, the *Jewish Nation* was making near Approaches, when the Prophet foretold, *That the People shall be oppressed, every one by another, and every one by his Neighbour; the Child shall behave himself proudly against the Antient, and the Base against the Honourable.* Isa. iii. 5;

III. WE may observe, that as the Sinfulness of Rebellion appears from the very Nature and Constitution of Things in the World; so it becomes *more exceeding sinful*, as being directly repugnant to the *Will of GOD*. As in the *material*, so in the *moral* World, we may plainly discern, that *GOD* is not the *Author of Confusion*, *but of Peace*. In the ordinary Course of his Providence, *He not only setteth fast the Mountains, and places the Sand for the Bounds of the Sea, that it cannot pass; but hath contrived to check and restrain, so far as free Agents can be restrained, the Tumults of the People.* To this end, in all Ages, and in every Nation, we must ascribe

1 Cor. xiv.
33-

it to the superintending Wisdom and Goodness of the Almighty, that Governments have been instituted, and salutary Laws enacted. By him, says Solomon, *Kings reign, and Princes decree Justice*. For this Purpose, he hath invested the *Magistrate* with distinguished Honours and Privileges; hath stamp'd upon these his *Vicegerents* upon Earth the more lively Characters of his own Image; their Persons and Offices are reputed sacred and inviolate; and the Designation of their high and glorious Employment is,—*for the Punishment of Evil-Doers, and the Praise of them that do well*. Such higher Powers then, as St Paul affirms, *being ordained of God*, we cannot but infer with the same Apostle, *that whosoever resisteth the Power, resisteth the Ordinance of God*.

Prov. viii. 15.
1 Pet. ii. 14.
Rom. xiii. 1, 2.

IV. THE Truth of this Observation will farther be confirmed to us, by recollecting, in the fourth Place, some of those remarkable Punishments, inflicted by the visible Hand of God, on the Disobedient and Rebellious. Of these the *Jewish History* will furnish us with incontestable Proofs.—*Because thou hast rejected the Word of the Lord, says the Prophet to Saul, therefore he hath rejected thee also from being King*. This Denunciation was completely verified in the Event. The Crown and Kingdom of *Saul* was transferred from himself and Family; the Remainder of his Life was unhappy and unsuccessful; his Death desperate and ignominious; he

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was in part his own Executioner; and the finishing Stroke was given by an *Amalekite*, a surviving Instance, probably, of the *Sufferer's* Disobedience.

IN the Book of *Numbers* we find, when *Miriam* and *Aaron* mutinied against *Moses*, by assuming an Equality with their sovereign Prince, his Honour was vindicated in a miraculous Manner, and the seditious Prophetess was punished with a total Leprosy. This however did not cure the People of their wicked Disposition; for soon after, we read of a far more grievous Discontent, which at length broke out into a general Insurrection. A great Party of the most eminent Persons assembled together against *Moses* and against *Aaron*, saying, *Ye take too much upon you, seeing all the Congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up yourselves above the Congregation of the Lord?* Their ambitious Design seemed to aim at a Share in the Government, and to alter the settled Constitution both Civil and Religious. And what was the Issue of this wicked Attempt? Nothing less than a terrible and uncommon Destruction of all that were concerned in it. Those that usurped the sacred Office of *Aaron* were instantaneously consumed by a *Fire from Heaven*; and *the Earth opened her Mouth and swallowed up those* who disputed the Authority of *Moses*. Notwithstanding these

these dreadful Judgements, the very next Morning all the Congregation of *Israel* murmured against *Moses* and *Aaron*, saying, *Ye have killed the People of the Lord*: Whereupon they had all been consumed, as in a Moment, if *Moses* and *Aaron* had not interceded for them. Now they that died of the Plague were fourteen thousand seven hundred, beside them that died about the Matter of *Corah*. In so exemplary a Manner, under the Jewish Dispensation, was God pleased to express his Hatred and Abhorrence of Sedition and Rebellion.

To which let us subjoin, as the last Observation under this Head, that the *Christian* Institution is, of all others, the most friendly to Government, and consequently, the most averse from all seditious Practices. The Divine Author of it hath recommended Submission to Authority both by his Precept and Example. His Apostles, upon every Occasion, never failed to inculcate and enforce the same Doctrine. *Submit yourselves*, says St *Peter*, *to every Ordinance of Man*; and that upon no mean Principle, neither through Fear of Punishment, nor Hopes of Advantage, but *for the Lord's Sake*. *Fear God: Honour the King*:—are truly Apostolical Injunctions, and very intimately connected; he that doth the former, will not leave the latter undone. St *Jude*, in his General Epistle, charges some Apostates of his Time, amongst other Immoralities, with that
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of *despising Dominion, and speaking Evil of Dignities*; for which he pronounces their Doom as certain and irreverfible, as if they had long before *perished in the Gainsaying of Corah*. *Ye must needs be fubject*, faith St Paul to the Romans, *not only for Wrath, but alfo for Confcience fake*. Obedience then to thofe that have the Rule over us, is not left to any Man as Matter of Choice or Indifferency, but is ftrictly required of all *Chriftians* as a neceffary Duty.

HAD this Doctrine been more duly attended to, had the peaceable and loyal Spirit of *Chriftianity* prevailed more generally in Times of our Forefathers, the fad Occafion of this *Solemnity*, we may venture to fay, would have happily been prevented; *this Day* would not have blackened the *British* Calendar, nor difgraced the Annals of our *Native Country*. But fo alas! it happened, that on this Day fell a moft excellent *Prince*, not indeed by a foreign Enemy in the Heat of Battle, not in the fecret Recesses of a Dungeon, not by the hidden Dagger, or more latent Poison, but in a Manner which no History can parallel, in open Day-light, amidft thoufands of Spectators, before his own Palace; being arraigned, condemned, and executed by his own Subjects.

IT will not, I prefume, be expected in this Place, and it may be judged as improper, as it would

would be needless; for *me* to attempt the Character of this unfortunate *Prince*; for it is now, I think, generally allowed, that he had as many, Virtues, and as few Failings, as any Man in his or any other Station. Neither will I attempt to inquire into the Beginnings of these Troubles, or point out the first wrong Steps or Misconduct of either *Party*; since on all Hands it is agreed, that the People of these Kingdoms are justly chargeable with the Sin and Guilt of Rebellion and Murder, by refusing their Allegiance to, and imbruing their Hands in the Blood of their lawful *Sovereign*, after he had made all reasonable, and more than reasonable, Concessions to them, for the Security of their Rights, and the Redress of their Grievances. I chuse rather, in Pursuance of the main Scope of this Discourse, to recal to your Thoughts some of the fatal Effects and Consequences of this unnatural Rebellion; wherein we may plainly discover the avenging Judgements of Providence upon these guilty Nations, for their many *Evil Deeds*, and for the unparalleled Trespas of this Day.

WHEN *no King was left in Israel*, when *Regal* and *Prelatical* Tyranny (for so they were pleased to call both) were totally suppressed; one would have expected, that the boasted Scheme of *Liberty*, so long and so eagerly contended for, would have shone forth in its meridian Lustre, and been the

the distinguishing Felicity of those Times. But in truth, the very Reverse of true *Liberty* ensued; even the vilest and most abject Slavery; Slavery in its most cruel and aggravating Circumstances, of many to their Inferiors, of all to their Fellow-Subjects.

It is very notorious, that the People, during the King's Reign, had been industriously taught to speak loudly of Grievances; and some Grievances, no doubt, there were; inasmuch as from Grievances, more or less, no human Administration can be exempt. But what were the real Grievances complained of, in comparison of those that succeeded? of those that were brought on this unhappy Nation by *pretended Patriots*, and under the specious Promises of Relief and Redress? The necessary Supplies for support of the Crown were represented as burthensome to the Subject; and the unusual Method by which some of them had been levied, much more so: and yet what was all this, when compared with a multitude of Taxes, forcibly extorted by the *new Usurpers*, without any Precedent of Custom, Equity, or Law? Thus this infatuated Nation, in the Language of the Prophet, *looked for Judgement, but behold Oppression; for Righteousness, but behold a Cry.*

THE antient Laws of the Land, heretofore the Rule of every Man's Conduct, and the Guardian of his Rights, were either wholly superseded, or shamefully perverted. The new modelled Courts

of Justice, which first brought the *Sovereign* to the Block, proved equally fatal and destructive to the best of his Subjects. And in fact, there scarcely was any Person, of what Rank or Condition soever, any Party of Men, or even Family throughout the Kingdom, but in some Instance or other became a considerable Sharer in this so general a Calamity. The vanquished *Royalists* were extremely harrassed; all the various *Sects*, however disconcerted among one another, united against them. In the mean while, the contending Factions at the Helm enjoyed little Satisfaction or Repose: their mutual Jealousies created mutual Contests; and as they happened to prevail over each other by turns, so by turns they underwent the usual Severities of those Times, Imprisonments, Confiscations, and Death.

BUT farther, the Sufferings of these Kingdoms were equally remarkable, and the divine Judgements not less conspicuous with regard to their *religious* as well as *civil* Interests. — When the Enemies of our *ecclesiastical* Constitution had but too well succeeded in their Schemes of subverting it; when *Episcopacy* was abolished, and our *Liturgies* set aside; not only the *Beauty of Holiness*, all Order and Decency in divine Worship immediately disappeared, but the very *Essentials of Christianity* were sunk and lost in the Ruins of the established Church. The Christian Sacraments were either neglected or profaned; their lawful Ministers deprived and persecuted; and the most sacred Offices usurped and debased by unauthorized,

ed, illiterate, blaspheming *Enthusiasts*. The Walls of this our *Sion* being broken down, and the Fences both of Virtue and Religion being thus laid waste and level with the Ground; nothing less could be expected, but that a Torrent of Ungodliness, Immorality, and Sacrilege would overflow the Land. The absurdest Tenets of every kind were broached and maintained; old *Heresies* were revived, and new *Sects* and *Schisms* sprang up and prevailed, to the everlasting Reproach of a *Protestant* Name and Nation. Such were the Effects of an hypocritical Zeal for greater *Purity* in Religion; these the Fruits and Advantages of unreasonable and unlawful Attempts for further Reformation,

— BUT it pleased the Almighty in the midst of these his Judgements to remember Mercy, and to shorten these Days of Trouble, Rebuke, and Blasphemy: For with regard to this Part of our Constitution we may apply the Words of the Prophet, — *Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah.* And to apply likewise the Words of St Paul to the present Occasion, — *Now all these things happened to them for Ensamples; and they are written for our Admonition.* — Which leads me, in the last Place, to consider, the proper Uses to be made of this Day's *Fast* and *Humiliation*.

As all stated *Fasts* both under the *Jewish* and *Christian* Dispensation, were principally intended

for universal Repentance and Reformation; this *Day* calls upon every Person to lament the Sins of the Nation in general, and his own in particular; humbly to implore the divine Mercy and Forgiveness for our past Offences, whether public or private; and to renew our Resolutions, through God's gracious Assistance, of avoiding all such for the future.

THIS *Day* more particularly calls upon us to reflect on that enormous Sin, a most unnatural *Parricide* committed in our Land; and openly to avow all possible Detestation and Abhorrence of so cruel and barbarous a Fact, in the Presence of God and the Congregation. This, I apprehend to be agreeable to the Sense as well as Example of our pious Legislators, thus enacting, — *We therefore, the Lords and Commons in Parliament assembled, do hereby renounce, abominate, and protest against that impious Murder, and most unparalleled Treason. And for the better Vindication of ourselves to Posterity, and as a lasting Monument of our otherwise inexpressible Detestation of this villainous and abominable Fact, we desire that the Anniversary of this Day may for ever be observed as a Fast.*

THIS *Day* likewise cannot fail to remind us of the Sinfulness of Rebellion and its fatal Consequences; and must make us cautious in treading in those Steps, or of being drawn into those Snares, which led on our Forefathers to the Destruction

struction of *King, Church, and State*. It must inspire us with Care and Vigilance of avoiding all Occasion of fomenting Jealousies and Divisions among the People; and, above all, of associating with Persons of turbulent and discontented Dispositions. This Nation has sufficiently experienced the Miseries of *civil Discord*, and those numberless Calamities, which necessarily accrue from a long *intestine War*. If, by observing former Miscarriages, Men must strongly be induced to shun the like for the future; and if Experience will make Men wise; the *History* of this *Day* affords ample Matter of Wisdom and Instruction to all Orders and Degrees of Men amongst us.

THOSE that are in Authority and at the Helm of Affairs may learn from hence, not to exceed the just Limits of their Power; or to make even any seeming Encroachments on the Privileges of the Subject. And Subjects likewise may be taught from hence to *stand fast* in their Christian and constitutional *Liberty*; but not to extend this Liberty to Licentiousness; *not to use this Liberty for a Cloak of Maliciousness*, but as dutiful Servants of GOD and the King.

THIS *Day* more especially calls upon the *Clergy* for the Exercise of that particular Part of their holy Function, which consists in inculcating the peaceable Doctrines of Christianity; in preaching against Faction and Rebellion; and in recommending Obedience and Subjection to the Government

vernment we live under: *St Paul's Charge to Titus* was, to put all Christians, under his spiritual Jurisdiction, in mind to be subject to Principalities and Powers, and to obey Magistrates. The Neglect, shall I call it, of this apostolical Injunction, or rather, as it was in truth, the most abominable perverting of it, contributed in a great Degree to the Troubles of this Nation, and the Tragedy of this Day. *I must not forget*, says the noble Historian, *though it cannot be remembred without much Horror, that this strange Wildfire among the People, was not so much or so furiously kindled by the Breath of the Parliament, as of their Clergy; who both administred Fuel, and blowed the Coals in the Houses too.* And afterwards adds, — *No good Christian can, without Horror, think of those Ministers of the Church, who by their Function, being Messengers of Peace, were the only Trumpets of War and Incendiaries towards Rebellion.*

THIS Day also must remind us of the Excellency of our Government, and inspire us with a just Value and Regard for our Constitution in Church and State. We know what miserable Confusion ensued upon the Downfal of both; which after various ineffectual Struggles and Attempts, could not otherwise be removed than by a *Restoration* of both. With respect to our civil and religious Oeconomy we may justly boast, what even our Enemies allow, that we stand unrivalled in the Christian World. Shall we not then make this happy Constitution our Study and Delight? Ought we not to endeavour thoroughly to

to understand what is so much our Interest to cultivate and preserve? And should we not take proper Care to instil the same Notions into the rising Generation, *to the Intent that when they come up, they may shew their Children the same?*

IT has been remarked as a very great Misfortune to these Kingdoms, that several Persons and Families, during the infamous *Popish* Persecution, were obliged to fly to foreign Countries for Security and Subsistence; and there imbibed such Principles of Polity and Religion, as were incompatible with our Government: And these Principles in process of Time were propagated with so much Industry and Zeal, as to be greatly instrumental in overturning it. It has likewise been remarked, that the *Royal Family*, after the inhuman Murder of their Father, being forced into Exile, contracted there, in their younger Years, such Habits and Opinions, religious and political, as in succeeding Times had well nigh subverted the Religion and Liberties of our Country. And I wish we had not Occasion further to remark, that the Fashion of Educating our principal Youth *abroad* is but too much in vogue, and may prove in the Event prejudicial to these Kingdoms. For hereby they become in a great Measure estranged to our Laws and Religion established, and are in danger of receiving unfavourable Impressions with regard to both; or at least an Indifferency and Unconcern for either. How advantageous soever an Acquaintance with *Foreign Nations* may be deemed for accomplishing the *Man*, it will perhaps, upon Experience, be found an improper Method of forming the *Youth*.

LASTLY,

LASTLY, This *Day*, which calls upon us to bewail the Calamities of former Times, naturally suggests to us the Felicities of the present. We have the Happiness to live under a gracious *Monarch*, who perfectly understands, and thereby knows how to value that excellent Constitution, which he so firmly supports. He has ever shewed himself not less solicitous for the Privileges of the People than the Prerogative of the Crown. Like a true *Father of his Country*, he has not only, during his long and happy Reign over us, constantly promoted the Interest and Prosperity of these Nations, but concerted likewise the most prudential Means of their *future* Security and Repose. What then, humanly speaking, can render us an unhappy People, but our own Follies, Vices, and Impieties? And these, as before was hinted, *this Day* calls aloud upon us all to consider, correct, and amend.—I shall conclude with an Application of some of the Words of the Prophet Samuel, *Behold the Lord hath set a King over you, whom ye have desired. If ye will fear the Lord, and serve him, and obey his Voice, and not rebel against the Commandment of the Lord, then shall both ye and also the King that reigneth over you, continue following the Lord your God. But if ye will not obey the Voice of the Lord, but rebel against the Commandment of the Lord, then shall the Hand of the Lord be against you, as it was against your Fathers.*

1 Sam. xii.
13, 14, 15.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed as is most due, all Praise, Might, Majesty, and Dominion, both now and for evermore. *Amen.*

F I N I S.

